Equal Rights

VOL. XVII, No. 47
FIVE CENTS

SATURDAY
DECEMBER 26, 1931

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Izetta Jewell Miller

A Founder of the National Woman's Party and former State Chairman of West Virginia, who presided at the Biennial Convention dinner of the National Woman's Party, held at the Hotel Mayflower, Washington, D. C., on December 6. Mrs. Miller is one of the most gifted and eloquent speakers in the Woman's Party and has rendered distinguished service to the Feminist movement in the United States.

Equal Rights

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of the
National Woman's Party
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Washington, D. C.
Phone, Lincoln 1366
Published Weekly
at 19 West Chase Street,
Baltimore, Md.
Phone, Vernon 3279

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Entered as second-class matter at Postoffice, Baltimore, Md., under Act March 3, 1879.

Subscription, $2.00 a Year
Foreign Subscription, $2.50

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OBJECT OF THE WOMAN'S PARTY

The object of this organization shall be to secure for women complete equality with men under the law and in all human relationships.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

"Congress shall have power to enforce this article by appropriate legislation."

[Senate Joint Resolution Number 52]
[House Joint Resolution Number 55]
Introduced in the Senate June 4, 1929, by SENATOR GERALD P. NYE, North Dakota.
Introduced in the House April 25, 1929, by REPRESENTATIVE FREDERICK W. MAGRADY, Pennsylvania.

What Do You Want Most

FROM within and from without this question has recently been in the air: "What do you want most for Christmas?" We asked it of ourselves and we asked it of our children, we asked it of our mothers and fathers, our husbands, our brothers anl our sisters; we even tried it on our friends if we thought it safe to gamble. The answers came variously; a frigidaire, a radio for the Equal Rights broadcasts, a doll, a dog, a magic wand, some toy soldiers, what not. There was probably only one person in the world who had Equal Rights on the tip of her tongue as her dearest wish on Christmas. We need not name her. Yet Equal Rights was the one thing that all women wanted most on Christmas, and they want it yet, in the literal meaning of the word, although it is the day after Christmas.

For women still constitute the disinherited sex in spite of all the recent victories. Women vote; yes, but how much do they count in the inner councils of the political parties? They hold public office; certainly, you can count them on the fingers of one hand if the offices are important. They have entered the professions; surely, and the bar associations and the churches and the hospitals and the public, including women, have a lot of fun slamming doors in their faces. They have entered the jury box; it depends on where you live. At least in one State, Wisconsin, Equal Rights has been written into the Constitution; yes, that's the State where the Governor is firing the married women. Wisconsin hasn't Equal Rights any more than the rest of the States because it lacks industrial equality and thereby defeats the whole point and purpose of the Feminist movement, which is to guarantee to women an equal opportunity with men to earn their own living. Without economic equality there is no equality, for protoplasm even on two legs must be fed, and therein lies the difficulty. If one eats out of one's own hand, one is independent; if one eats out of another's hand, one is dependent.

Long ago Josephine Butler wrote, "Economics lie at the very root of practical morality." Women still constitute the prostitute sex. The very word "prostitute" connotes a woman. The law may be more amiable and define prostitution as "the giving or receiving of the body for hire," but the connotation of the word remains the same. The female sex is the prostitute sex; horrible, but true. The Feminist movement is designed to elevate the sex from this unthinkable degradation. Woman is the giver of life, but she has been traduced and the whole human race is paying the penalty.

Pegasus hitched to a plow, her husband; wastrels her children, blind, deaf, dumb, idiotic, these are the offspring that sex at a price has brought her.

Equal Rights will not only free women; it will free the human race from the dead weight of prostitution. But people can't see it, or won't see it, which is the same, hence the need for the National Woman's Party.

What do you want most the day after Christmas, Equal Rights? If so, prove it, and next year Santa may have in his sack a gift for which the world has long been waiting.

As Good as a Christmas Present

IN VIEW of recent experiences it is as good as a Christmas present to come across an editorial such as the following, which appeared in the New York *Times* of December 15 under the caption, "Women Workers and the Depression":

"Much of the relief work for the unemployed has been concentrated on men, particularly those who are the heads of families. They are given the preference over unmarried men and over women when jobs can be found at all. There has been talk of putting all women out of positions for the sake of making room for men, though, of course, sensible people discount all such chatter.

"A report just published by the Women's Bureau of the United States Department of Labor reveals surprisingly heavy economic responsibility borne by many women workers. A house-to-house canvass made in South Bend, Indiana, an industrial city, showed women carrying a large share of the family expense. In one-seventh of these homes a woman was the sole wage-earner at the time of the survey. In a fourth of the cases she had five or more persons to support.

"While the men in these families were anxious to find work, they were unable to do so and could not have been substituted for the women in the factories and at the low wages of the women workers. It is as hard on the whole family for these women to be thrown out of work through technological changes, substitution of machinery, reorganization of companies or other causes as it is when the father, if he is the sole wage-earner, is unemployed."

The American Dream

Address of Dr. James Brown Scott, Delivered Before the Biennial Convention Banquet of the National Woman's Party, Mayflower Hotel, Washington, D. C., December 6, 1931

THE National Woman's Party is an odd body. Its ostensible president is the "Mountain Beautiful" in far-off France, with the Alva Belmont House in Washington. Its chairman of the National Council is a distinguished person, Wiley by name if not by nature. Its program of activities is the Gospel of St. Paul, not of Tarsus, but of Washington, in her latest epistles to the Gentiles conjuring them to confess their faith in Equal Rights for human beings, irrespective of sex, race, nationality, religion or language, to be transmitted by a *live wire* and through Representative Cable in Congress to be transmuted into statute of the United States.

Descriptions are profitable where definitions may be dangerous, but as we are dealing with saints, and indeed surrounded by saints—invisible where not visible—it is well for us to inform ourselves what manner of people they are.

A Christmas card which I received last year, apparently in anticipation of the present occasion, has a description which I should like to make my own and share it with the guests of the evening.

"Why were the saints, saints? Because they were cheerful (as sometimes happens in public), patient when it was difficult to be patient (especially in an evening given over to other people's addresses); and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk (a quality as rare as it is commendable), and were agreeable when they wanted to be disagreeable (a frame of mind which I am sure is absent this evening). That was all (and assuredly it was enough).

"It was quite simple and always will be" (especially, I add, to those who are predestined to be saints).

Two years ago I was honored by an invitation to address the National Woman's Party, then as now in biennial session, and in the wisdom, no doubt begotten of experience, they now ask me to separate myself from the Stone Age—of which I then spoke and which apparently, in their opinion, was my favorite period in the world's history—and to make "a few remarks" upon the incorporation of equality in the proceedings and resolutions of the Institutes of International Law in the New and the Old Worlds.

The most important resolution of the *Institut de Droit International* of Europe and the older worlds is based upon the resolution adopted by the Council of the League of Nations on January 24, 1931, due, it hardly need be said to this gathering, to the Apostle Paul and her epistle from Geneva to the Gentiles, as appears from the text of the resolution of the *Institut,* adopted unanimously at Cambridge, England, August 4, 1931. For its implications, as well as its declarations, I beg your permission to read it in full.

"Considering that the League of Nations, in its labors devoted to the codification of international law, has thought it desirable to ask the opinion of Feminist organizations upon questions which are of particular concern to women; and approving the creation made in this spirit, by the Council of the League of Nations, on January 24, 1931, of a commission, composed of representatives of such organizations and charged with formulating proposals to be annexed to the report which will be presented to the Assembly of the League of Nations;

"Considering the declaration made by the said Consultative Commission at its first session held in Geneva from July 2 to 6, 1931, a statement by which this commission declared its opposition to The Hague Nationality Convention of 1930, insofar as it differentiates between men and women in nationality, and asked that there be submitted to governments a new convention founded on the principle of equality between men and women in the matter of nationality;

"Considering that the Institute of International Law itself at its New York session in 1929 adopted a "declaration of the international rights of man" by the terms of which sex could not be considered as a basis of discrimination, direct or indirect, in the recognition of these rights (Articles 1, 4, 5 of said declaration):

"Decides:

"To place on the agenda of its study the questions mentioned by the First Codification Conference of The Hague, 1930, in the resolution by the terms of which this conference recommended to States to examine the point to see whether it would not be possible:

"1. To incorporate in their laws the principle of the equality of the sexes in the matter of nationality, taking into account particularly the interests of children, and

"2. To decide especially that henceforth the nationality of a woman should not, in principle, be changed without her consent, whether by the sole fact of marriage or by a change of nationality of her husband."

"Invites a competent commission of the Institute to proceed with this study in liaison with the commission created by the Council of the League of Nations, and expresses the desire that the League of Nations will continue to avail itself in a consultative capacity of the advice of the commission already created by the Council."

Here we have an Institute of International Law commending Miss Paul's action at Geneva; a request to continue the League Commission of Women; a decision of the Institute to draft a convention on nationality upon the basis of equality and to advise with the League Commission of women, so that the views of women may come from women and not in the future, as in the past, be guessed at by men, however enlightened.

On the same fourth day of August of 1931 a resolution was adopted by the *Institut de Droit International,* recommending that women have in the future a legal domicile of their own, separate and distinct from that of their husbands.

On October 31, 1931, the American Institute of International Law adopted by unanimous vote of its governing board, in session at Washington, a resolution that the Inter-American Commission of Women, created by the Sixth Conference of the American States in Habana in 1928, be continued, and that the American Institute should confer, by a specially appointed committee of three members, with the Inter-American Commission, of which Doris Stevens is chairman, in drafting a proposed convention on nationality to be presented to the American Institute in Plenary Session in Buenos Aires and also to the seventh of the Pan-American Confernces, to be held at Montevideo in December of the coming year.

Likewise on October 31 the governing board of the American Institute reaffirmed its action of October 31, 1929, at Habana, adopting anew the Apostle Paul's epistle to the Gentiles, pledging the contracting States to "agree that upon the ratification of this treaty men and women shall have Equal Rights throughout the territory subject to their respective jurisdictions."

The governing board, acting further in behalf of the American Institute, reaffirmed its approval of Miss Stevens' draft article on nationality, likewise pledging the contracting parties to "agree that from the going into effect of this treaty

Copy of Radiogram Recently Received at National Headquarters

London, England, Dec. 12, 1931.

National Woman's Party,
Washington, D. C.:

Open Door International appreciates National Woman's Party's splendid work in world fight for economic emancipation of woman worker.

there shall be no distinction based on sex in their law and practice relating to nationality."

On the same 31st day of October the governing board of the American Institute adopted unanimously a declaration of some eight articles on nationality, embodying in its provisions Miss Paul's and Miss Stevens' pronouncements covering not merely nationality, but the Equal Rights of citizens in each of the twenty-one American republics. . . .

From these resolutions of the two Institutes of International Law it is evident that the question of Equal Rights for women has ceased to be a matter of domestic politics; that it is an international question, debated and resolved in the two institutes which are international and scientific bodies, and decided in favor of the equality of the sexes in their human relationships; that it is a diplomatic question as determined in favor of equality in the fifth of the Pan-American Conferences.

To carry into effect the recommendation of the Fifth Conference that women should possess the "same civil and political rights enjoyed by men," an Inter-American Commission of Women was created through the energetic intervention of Miss Stevens by the sixth of the Pan-American Conferences, held in Habana in 1928, to consider the status of women in the American republics, to report the results of their findings and to propose recommendations which, in the opinion of the commission, would secure equality for the men and women of the Americas.

On the 31st day of October, 1931, so largely given over to Equal Rights, the governing board, following and seeking to give effect to the wise counsel of the Fifth International Conference of the American States, at its session in Santiago de Chile on April 26, 1923, to be specific—*that women be included on the delegations, in order that they may be able to participate in the work of future conferences* — unanimously recommended Miss Doris Stevens, chairman of the Inter-American Commission of Women, to membership in the American Institute of International Law. And it was my pleasure, when announcing the action of the governing board, to assure Miss Stevens that "We know no greater honor than to succeed to the vacancy caused by Mr. Root's honorary membership."

The New World is one vast continent dedicated to political liberty; we hope it is shortly to be dedicated to juridical equality and to inter-American and indeed international fraternity.

A little patience, much good-will and the American dream will be a reality.

The reason why enlightened men and women alike insist that their rights be equal in human relationships is that discrimination is inconsistent with the nature and dignity of the human being; that law to be binding must be universal in that it equally affects all: otherwise the supposed law is but a privilege which neither a high-minded man nor woman desires. It is not easy to comprehend how children of the very same parents should have unequal rights: for example, that the child, because it is a son, should, on the one hand, possess lesser rights, which, however, man-made law prevents; or, on the other hand, that the child, because it is a daughter, should possess greater rights—as might conceivably be the case if the law were woman-made. But if the law were to be made by the co-operation of the sexes, each could and would be a check upon the unequal and therefore unjust claims of the other; and the family and the society resulting from the family and from groups of families would be possessed of that peace which is the tranquillity of regulated order. The biblical adage that the fountain can not give forth water both bitter and sweet at one and the same time is the veriest of truisms.

If the family were composed exclusively of males, or exclusively of females, we should not be discussing the question, for a society so composed would cease to exist, as the existence of each is essential to the existence of all. The absence of one or the other would be fatal to the most primitive social organization. They should therefore be equal in all their human relations, and the rights springing from their human relationships should be equal. The predominance of the one or the other should not be; their union should be the union of equals in the greatest essential of society: the continuance of its members. This essential, fundamental fact, with its necessary consequences, is one of those "self-evident truths" which have been and which can be obscured only by argument. In a society organized and held together by force, physical strength prevails, but at the expense of right. In such a society there is indeed co-operation, but it is unequal. The broader the foundation the more stable the structure. The pyramids have existed throughout recorded history and they still exist as a wonder of the ages because their base was broad and their structure stable; whereas one social structure after another has passed with the oncoming generations because they were not based on the broadest of foundations—the equality of the human beings composing them. For human beings alone compose society, alone compose the State, and alone the international community. In the perfect structure the human being is the lowest common denominator; the equality of human beings is the broadest and surest foundation, and a society reared upon such a basis will be as permanent as the foundation. The society bottomed on equality will pass only with the race, and the society resting upon the equal co-operation of the equal units will alone possess that equilibrium which we call peace, because founded upon that perfect peace which St. Augustine assures us is identical with the tranquillity of order.

This, of course, does not mean that place and position are the patrimony of every human being. It does mean that every human being possessed of an equal right should have an equal opportunity, with success or failure trembling in the balance. Nor does it mean that place and position must be divided equally between men and women of a community. It does mean, however, that place and position in all human activities should not be open to one of the sexes and closed to the other; but open to every human being without discrimination in favor of or against one or the other sex. The capacity of the individual thus determines the success or failure in a fair field with no favor, as experience shows what one or the other can do. The fact, not an untried theory, is to prevail, and without experience we may not know the fact. The fact is, as the result of experience, that there is not in the long array of English sovereigns one greater than good Queen Bess in the mastery and application of Statecraft. Nor was this peculiar to England. Isabella the Catholic stands pre-eminent in the annals of Spain. To return to England: Queen Victoria, also Empress of India, ruled for more than sixty years to the entire satisfaction of Great Britain and Ireland and the dominions beyond the seas, and her success made of her crown, discredited by her immediate predecessors, the bond of union of those imperial domains which now compose the British Commonwealth of Nations. And in our own day there is no sovereign in the whole wide world superior to Her Majesty Queen Wilhelmina of Holland, if indeed there is any king or prince her equal in the performance of his exalted and exacting duties. Her throne is firm and her crown secure, while thrones have toppled and crowns have fallen before our very eyes and within the lifetime of every person within the reach of my feeble voice.

Speaking of her Majesty the Queen of the Netherlands, we are reminded that that country will one day end a myth that the legal rights of the child can descend only from the father and not from the mother. If a single legal right passes from the mother without the intervention of the father, the possibility is established that any and every right, not merely that of nationality but the sovereign right in the nation, may be acquired from a mother. Queen Wilhelmina was married, it will be recalled, to a German prince; she did not by her marriage acquire his nationality but retained the Dutch na-

tionality of her birth and, indeed, the most precious birthright that any person could have. She has a daughter whose nationality is that of her mother; and from her mother, not from her father, the daughter inherits the right of succession to the throne of the Netherlands.

Thus it would seem that if women may possess the greatest of rights that the law of any State can create, and since they have performed the duties attached to the rights involved at least as faithfully and successfully as any man who ever lived, we should not be told that a woman is debarred from the possession of rights whose duties are less exacting and of less consequence to the State and to the international community.

But instead of discoursing further on this phase of the question, I beg to call your attention to a few phrases from a little volume on the equality of the two sexes, published at Paris in 1673, which the late Lord Morley, the most penetrating of critics and the most competent of judges in the matter in hand, has quoted vouching for their acceptability and reasonableness:

The reasons for accepting this equality have never been stated with calmer or more rational force, and the writer, whoever he was, had the courage to maintain the equal fitness of women with men for all offices, including those of prince, preacher, and general. "Pour moy," he says, "je ne serois pas plus surpris de voir une femme le casque en teste, que de luy voir une Couronne: présider dans un Conseil de Guerre, comme dans celuy d'un Etat: Exercer elle-même ses soldats, ranger une armée en bataille, la partager en plusieurs corps, comme elle se divertiroit à le voir faire. L'Art Militaire n'a rien pardessus les autres, dont les femmes sont capables . . . Une femme peut cela, & inventer des stratagêmes pour surprendre l'Ennemy, luy mettre le vent, la poussiere, le Soleil, en face:" etc. Joan of Arc, the Countess of Derby, and other women, are cases in point.

Those who are fit to rule or to command are fit to co-operate, and we should not reject the wisdom born of the experience of one-half of the human race, which stands ready to advise and to counsel the men of our day, who do not seem to have succeeded to the satisfaction of their countrymen or of the world at large, and to bring to them the qualities which the many possess, but which appear to be denied, at least in adequate measure, to the elect of place and position.

It is only idealism which can rescue us from the economic destruction of war and the loss of our spiritual standards: an idealism everywhere latent, which must, however, prevail in high places as well as in the hearts of the lowly; an idealism which finds but a partial expression, in what we are pleased to call the American dream, but which will only be perfect alike in fact and in form when all men and all women are recognized as "created equal" and endowed with certain inalienable rights, among which are the equal right to property and its possession, to life, liberty and the pursuit of happiness; and when all human beings are enlisted in friendly and harmonious co-operation in the vast and varied activities of the human adventure.

We do not need to dwell upon the intellectual attainments of our David Livingstone, for his service to an unknown and therefore mysterious Africa was that of "a pure and tender-hearted man," abounding in humanity, as became a missionary. And it is useless in such a gathering as this to say even a word in passing of the capacity of a Florence Nightingale of whom no less a personage than Queen Victoria could say and did: "Such a head! I wish we had her at the War Office"—for her service was also of the heart, to the many and the lowly and the suffering in foreign parts.

The test of our civilization is not the achievements of outstanding and isolated personalities, but their combination in a common and spiritual purpose, and it is pleasing to speculate upon what the world of the future might be if only the David Livingstones and the Florence Nightingales were encouraged to combine their efforts upon a footing of equality in the service of a spiritual ideal and in behalf of our common humanity.

Each of us has a mission, the conversion of self, which Blake has expressed for us in a few immortal lines—for the poets, after all, are they not our truest prophets?

Bring me my bow of burning gold!
  Bring me my arrows of desire!
Bring me my spear: O clouds, unfold!
  Bring me my chariot of fire!

I will not cease from mental fight,
  Nor shall my sword sleep in my hand,
Till we have built Jerusalem
  In England's green and pleasant land.

And the New Jerusalem, is it not to be built in England, in the Old World and in the New, and everywhere in the human heart?

The Licensed Women of Japan

By F. N. Penlington,
Former Japanese Correspondent of
The London Times.

Condensed from Current History and Reprinted from the New York Times.

ALMOST 60 years ago the Imperial Government of Japan proclaimed the liberation of licensed women. The edict of November 2, 1872, proclaimed that "trafficking in human bodies is henceforth rigidly interdicted." In practice, however, that ordinance did nothing to end what was virtually a system of slavery, which continues to this day. The legal terms by which women were bound were altered: thus "Yujoya"—brothel—was altered to read "Kashizahhiki,"—room to let; "Kakae onna"—woman in private immoral service—was altered to read "Dekasegi shogi," woman working in licensed quarters. But the change in terms had no bearing on the actual conditions under which the women lived and worked.

A quarter of a century was to pass before the agitation began, which today is an increasingly powerful national movement supported by Japanese of all ranks. The question before the court of public opinion in Japan is not one of professionalism per se, but primarily of the helpless condition of women serving in the licensed quarters against their will, in defiance of the great principle of the Japanese Constitution, the liberty of the subject.

There is no clear record of organized activity in behalf of the inmates of the licensed quarters before the years 1895-1900. In the former year the Salvation Army began its successful career in Japan.

An American missionary, the Rev. U. G. Murphy, determined to test the legality of the restraint exercised over licensed women, and rested his case in court upon the Civil Code, then newly promulgated, which stated clearly that any procedure contrary to social order and good public morals was illegal. To the general surprise he won his case, the court ruling that the business of licensing was contrary to good morals. The court declared that a licensed woman, even though having contracted to repay money advanced by her employer, could obtain her freedom, and that the keeper had no equal authority to demand her unwilling service.

The Salvation Army then began a campaign that has been carried on with varying success to the present day—a campaign involving physical conflict with the keepers, actions at law for the recovery of women, and ceaseless publicity. This campaign, though it caused much bitterness, was instrumental in achieving another legal triumph. In 1900 a law was enacted making uniform throughout the empire the conditions regulating licensing, hitherto under the independent

control of each prefecture. It provided that:

"When licensed woman desires the removal of her name from the local register she must present either oral or written application . . . and must appear in person at the police station. When the police receive such application the woman's name will immediately be struck off the register."

In view of these important legal rulings, why is it that the licensed woman is still held in legal bondage? Soon after the law quoted above was made public large numbers of women sought freedom. But the fraudulent acts of women themselves placed them once more completely in the hands of the keepers. Some women deliberately accepted "money in advance," with no intention of remaining faithful to the contract, knowing that the law did not demand repayment. The courts therefore decided that when a woman sought release the keeper should be called in for consultation, a practice which put a stop to all chances a woman had of securing her freedom, for by threats and menaces the keepers could always prevail. The law of uniformity thus became a dead letter.

The chief injustice of the law, as it stands, lies in the fact that a young woman does not voluntarily enter the licensed quarter and that she does not receive the money supposed to be advanced to her. She is invariably a sacrifice, the innocent victim of needy parents or other relatives who benefit by her sale. The sale of young women to the licensed quarters is the last resort of parents, brothers and other seniors in money difficulties. Since obedience is the first duty of women, they are helpless and resigned and are commended for their "sacrifice."

The whole campaign against licensing was in danger of being crushed by public inertia when the great Japanese earthquake awakened the public conscience and gave new life to the cause, which has since grown so strong that the days of the official system of licensing in Japan seem to be numbered. On September 1, 1923, earthquake and fire destroyed two-thirds of the city of Tokyo. In the licensed quarter known as Shin, or New Yoshiwara, there was wholesale sacrifice of the lives of helpless women. The keepers, it was learned, had locked them in and the number burned to death or suffocated will never be known. Authorities place the loss of life as between five and eight hundred. In one instance 250 bodies were found in and about a pond in the center of the quarter. Here the women had taken refuge and been burned to death, suffocated or drowned.

This calamity proved a great incentive to the abolitionists, though even so the keepers of the Yoshiwara were able to sit tight while the storm of public opinion blew over, and to proceed again with their business.

The whole system of licensing women being under strict official control, the government drawing revenue from it, regular official records are published, which reveal that the number of licensed women is steadily, though slowly, decreasing. But there is a corresponding increase of geisha girls, who while not ranked as professionals, generally are so regarded.

The methods by which an inmate in the licensed quarter is subjected to her keeper until her "debt" is paid are explained by the Rev. E. C. Hennigar, who is prominently associated with the abolition campaign. Taking as a basis of calculation the year 1920, when the inmates numbered 51,143, the number of "guests" 27,456,053 and the amount of money spent 118,252,650 yen, averages are worked out which show that each inmate received 536 visitors a year, an average of 45 a month, the expenditure per visitor amounting to less than 4.32 yen ($2.00). Of the fees collected, the keeper retains half, but in addition one-quarter is taken for the girl's board, and the balance is supposed to be her income. Out of this income, however, she is made to pay monthly for personal and other expenses a total far exceeding her earnings, so that her debt steadily increases. The average price paid for a young woman is about $750.

A summary of conditions issued by the Abolition League for the year 1930 contains the following figures: There are 48,000 girls in the licensed quarters. The registered number of guests run over 22,000,000 per year. Twenty-five prefectures (out of 44) have organized abolition societies; 13 prefectural assemblies have had abolition bills before them; 8 assemblies have passed these bills; 2 prefectures are now without licensed quarters.

The attitude of the Imperial Diet is uncertain. For the first time in 1924-25 a bill aimed at the abolition of the licensed houses was debated and voted upon. The fact that it was defeated was not discouraging to the reformers. In the past their efforts had simply been ignored, but now they are seriously considered, and the promoters of the bill are pledged to introduce it year by year until success is gained.

Resolutions Adopted by Biennial Convention

"I COME before you this afternoon as a new chairman of a new committee," said Mrs. Valentine Vickey, chairman of the Committee on Resolutions and Petitions, in presenting her report to the Biennial Convention of the National Woman's Party on December 6, at the Hotel Mayflower, Washington, D. C. "So young am I in the National Woman's Party that I might quite fittingly have been brought in, in a perambulator. I am now trying to live down the shame of having stood on the sidelines while the noble procession of heroic women marched on to battle for the rights I now so dearly prize.

"Today I humbly take my place in the ranks, grateful for the opportunity for service; and the word service brings me to the object of my appearance before you this afternoon.

"There has recently been formed at headquarters of the National Woman's Party a Committee on Petitions and Resolutions whose object is the procuring from individuals, clubs, organizations, associations and conventions the endorsement of the proposed Lucretia Mott Amendment to the Constitution and the proposed Equal Rights treaty. Resolutions have already been sent to President Hoover from four different meetings and the acknowledgment of their receipt has been made by his secretary.

"In asking for your hearty co-operation party a Committee on Petitions and Reso- in procuring these endorsements I need not remind you of the importance of this accomplishment. What we want is resolutions and petitions and more resolutions and petitions until the President of the United States and both houses of Congress capitulate. Will every woman here volunteer for this work, the importance of which we can not over-estimate? Will you, when you go home, ask every relative, friend and acquaintance to sign these petitions and every club, association and convention in your State to approve these resolutions?

"There has been prepared for you an outline containing suggested resolutions to be adopted, and also petition forms. These may be obtained from me or Miss Clara Matthews who is assisting me in the distribution work. They may also be had at Alva Belmont House. Please register as you obtain them so that unnecessary duplication may be avoided.

"That I may not be found guilty of preaching without practice, I propose the following resolutions:

"Resolved, That this meeting call upon the Congress of the United States to submit immediately to the States for ratification the following amendment to the Constitution of the United States: 'Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction'; and be it

Resolved, That this meeting urge the President of the United States to invite all the nations of the world to enter into a treaty to establish Equal Rights for

men and women throughout the world; and be it further

"Resolved, That a copy of these resolutions be sent to President Hoover."

The report of the committee was unanimously accepted by the convention and the secretary was instructed to forward a copy of the resolutions to President Hoover.

The Convention Committee on Resolutions, consisting of Jane Norman Smith, of New York, chairman; Rebekah Greathouse, of Washington, D. C.; and Burnita Shelton Matthews, presented several resolutions to the final business session of the convention on December 7. By unanimous vote of the convention the resolutions were adopted:

Resolved, That the National Woman's Party in convention assembled send greetings to Mrs. O. H. P. Belmont, the national president, and appreciation of her leadership in the national and international movement for equality for men and women; be it further

Resolved, That a copy of this resolution be sent to Mrs. Belmont.

Resolved, That the National Woman's Party in convention assembled on this the seventh day of December, 1931, congratulate the chairman of the National Council, Mrs. Harvey W. Wiley on the splendid achievements during her administration, and express its appreciation of her untiring devotion to the organization and to the advancement of women.

WHEREAS Alice Paul, chairman of the International Committee of the National Woman's Party, initiated the successful campaign for the creation of the Woman's Consultative Committee on Nationality to the League of Nations; and

WHEREAS under her able direction and leadership great impetus has been given to the freedom of women throughout the world; now therefore, be it

Resolved, That the National Woman's Party in convention assembled on this the seventh day of December, 1931, express its great indebtedness to Alice Paul, Doris Stevens and their colleagues for halting the current of the world trend against equality for men and women.

WHEREAS the Governing Board of the American Institute of International Law recently nominated Doris Stevens, world-wide Feminist leader, for membership in the American Institute of International Law, and thus made the first nomination of a woman to be a member of this distinguished juridical body, and

WHEREAS the Governing Board of the American Institute of International Law has greatly accelerated the movement throughout the world for equality for men and women by their endorsement of the proposed Equal Rights Treaty and other measures for the advancement of women; now therefore, be it

Resolved, That the National Council of the National Woman's Party in convention assembled express its deep appreciation of the action of the Governing Board of the American Institute of International Law in behalf of equality for men and women; be it further

Resolved, That a copy of this resolution be sent to Dr. James Brown Scott, president of the institute.

WHEREAS the Assembly of the League of Nations recently passed a resolution reading:

"The Assembly:

"Convinced of the great value of the contribution of women to the work of peace and the friendly relations between the peoples, which is the principal aim of the League.

"Requests the Council to examine the possibility of increasing the collaboration of women in the work of the League of Nations;" and

WHEREAS the National Woman's Party stands for the principle of equality for men and women; now therefore be it

Resolved, That the National Woman's Party in convention assembled at the Mayflower Hotel, Washington, D. C.. December 7. 1931, urge the President of the United States to accord recognition to women in the appointment of a delegation from the United States to the coming Disarmament Conference

WHEREAS great strides have been made in this country in the equalization of the nationality laws for men and women; and

WHEREAS only a few discriminations based on sex remain in the nationality laws; now, therefore be it

Resolved, That the convention of the National Woman's Party, held in Washington, D. C., on December 7, 1931, urge the speedy removal of the few remaining discriminations in the laws on nationality, citizenship and naturalization so that as to such laws distinctions based on sex shall no longer obtain.

Resolved further, That a copy of this resolution be sent to the President of the United States and to the Congressional Committees on Immigration and Naturalization.

WHEREAS Alva Belmont House is the center from which a world-wide movement for Equal Rights for men and women is conducted, and

WHEREAS it is important that the Alva Belmont House should be made as beautiful and helpful to the work as women can make it; be it

Resolved, That this convention express to Mrs. John Winters Brannan and her committee its gratitude for their devotion and work to this end; be it further

Resolved, That as chairman of the Headquarters Committee Mrs. Brannan be urged to come down to Washington to give again of her energies and her genius to the direction and completion of this work.

WHEREAS public officials and heads of private industries are advocating and promoting the prohibition of the employment of married women, and providing that all unmarried women now employed shall upon marriage be dismissed; and

WHEREAS no rule regarding employment has been adopted which differentiates between married men and single men, or between men with dependents and men without dependents, or between men who have means and men who have not; and

WHEREAS such action is a discrimination against women, and an unjust denial to women of equal opportunity with men for employment; now therefore be it

Resolved, That the National Woman's Party in convention assembled in Washington, D. C., on this the 7th day of December, 1931, protest against the denial to women of equal employment opportunities in any field of endeavor; and be it further

Resolved, That a copy of this resolution be sent to all public officials and heads of private industries where discriminatory action against women is contemplated.

Resolved, That the National Woman's Party express its thanks to the Hotel Mayflower for the courtesies extended to the organization during convention, December 5 to 7, 1931.

Feminist Notes

Why Not More Jobs for Women

THE Democrats are calling attention to President Hoover's neglect of women when it comes to appointments of importance and reward.

In *The Democratic Bulletin* of December Donkey Tracks reveals the following: "Since becoming President Mr. Hoover has appointed nearly 100,000 persons to offices of various degrees of importance. According to statistics compiled by some of the leaders in women's activities, less than 100 members of their sex have been rewarded with office that carried both honor and material emolument. Of these, more than one-half are declared by women to have been reappointments originally made by Mr. Wilson, Mr. Harding, and Mr. Coolidge."

Right to Her Identity

LEGAL support of the maintenance of her own name by a married woman comes most recently from Attorney-Gen-

eral John J. Bennet, Jr., of New York.

A married woman, who has always used her family name and intends to continue to do so, applied to the Department of Health for an undertaker's license to be issued in her maiden name. The Department queried Attorney Bennet.

His opinion said: "The woman in the present case does not lose her identity or rights by marriage, and if she desires to use her maiden name, I can see no harm in it as long as she does not use it to defraud others."

Spain's Equal Rights Constitution

SPAIN'S new Equal Rights constitution, which is expected to begin "a new life for Spanish women," has been approved by the National Assembly, and by the time this appears in print will probably have been formally adopted as the country's basic code. Only an Assembly vote on a revised draft remained before the adoption becomes legal.

Under this constitution women are given equal suffrage with men and officially recognized as having Equal Rights with men in marriage.

In legalizing divorce in Spain for the first time in centuries, the constitutional article provides for the granting of divorce to men or women for "just cause," and declares that the basis of marriage is Equal Rights. This article also provides that there should be no distinction between legitimate and illegitimate children.

Suffrage for women was jeopardized by an amendment before the Assembly to limit the scope of the "votes for women" article. However, led by Clara Campoamor, one of the two women deputies, the amendment was defeated by four votes and suffrage was won.

Sra. Campoamor, who campaigned valiantly to win over fellow-members of the Assembly, said "With the constitution, Spanish women begin a new life." Feminists throughout the new republic were jubilant at their "complete victory."

Four Dental Schools Bar Women

WOMEN have finally succeeded in crashing the gates to all but four of America's dental schools, according to the United States Department of Education.

Georgetown, Harvard, Kansas City Western, and St. Louis University are the four schools which still keep their doors closed to women students.

Though the ratio of women dental students remains about one in ninety, women have been particularly active in dental hygiene work. Indeed, dental hygieniests, licensed and registered as dentists in twenty-five States, are chiefly women. About 1,800 women are engaged in this preventive phase of dentistry.

Women Bankers

WOMEN bank executives in the United States already number 3,600 and continually more women are winning important positions in banks as their ability is demonstrated, Melissa Smith, assistant trust officer of the Tradesmen's National Bank & Trust Company of Atlantic City, New Jersey, said in a recent interview.

The increase, according to Miss Smith, is particularly notable in the West and South. There are several women bank executives in New York, but Philadelphia has been a little slow in recognizing the value of women in these positions, she said.

Women bankers are playing an important role in educating the community—and particularly women of the community—in matters of investment and finance.

This thought was emphasized by Agnes M. Kenny in an address before the ninth annual convention of the Association of Bank Women in Atlantic City recently.

Grace S. Stoermer, assistant vice-president of the Bank of America, Los Angeles, California, was re-elected president of the organization.

News from the Field

Mrs. Geare Guest Speaker

MILDRED KAHLER GEARE of Baltimore, journalist and investigator, was guest of honor and speaker at a tea given under the auspices of the international study group of the National Woman's Party at Alva Belmont House on Sunday afternoon, December 20. Mrs. Geare summarized impressions of her recent visit to Russia, speaking on "Equal Rights in Russia."

Maud Bradbury was hostess for the tea, assisted by Mrs. Paul Myron Linebarger, Mrs. Edgar Merrit, Mrs. Legare Obear, Mrs. Valentine Vickery, and Mrs. Merritt O. Chance. Mrs. Edmund Brennan and Mrs. Charles August Hawley presided at the tea table.

Distinguished Speakers Visit Maryland

THE second of a series of monthly dinners given by the Maryland Branch of the National Woman's Party during the winter was held Tuesday, December 8, at the Woman's City Club, Baltimore, Md. This dinner was held in defense of all married women who are gainfully employed and was ably and gracefully presided over by Dr. Grace Hadley Beardsley of Goucher College, who belongs to the army of successful married women in the professional and business world.

The first speaker was Kathleen O'Connell of Rhode Island, who had come to bring the message of the struggle of the married women in the mills in her State to keep their jobs so that starvation might not touch them, or what is dearer to them than themselves, their children. It was only the second time that Miss O'Connell had ever spoken in public, but her message carried home to her listeners with force and conviction.

The second speaker was Ruth Allison Hudnut, co-outhor with her husband, Dr. Crothers of the University of Maryland, of several treatises on history and economics. There is no one the Maryland Branch like to hear more than Miss Hudnut, who by her subtle wit and wisdom drives home her points in an unforgettable way.

The third and last speaker for the evening was Josephine Casey, just fresh from the industrial field, where the women are fighting for existence itself in the effort to keep their jobs, and who very graphically portrayed the struggles of the mill workers with the Textile Institute of the South.

Miss Casey pointed out that many of the married women of the South would starve if they did not work, some would rather be shot than have their jobs taken away. She expressed the opinion that women should have more logic and men more preception, then there would be better understanding. Work is a spiritual necessity. There will be shorter hours, but *not* on the basis of women being poor, weak creatures. Each person is a complete human being. She believes the women of the South are going to free the women of the country; something that has been dammed up in the South is going to be released. Woman's hour has struck, she said, and no man or woman can prevent it.

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The Circulation Manager,
TIME AND TIDE,
88 Fleet Street, London E. C.

KANSAS WOMAN'S JOURNAL
Topeka, Kansas
Published in Interest of Women, Children and Home.
By—LILLA DAY MONROE
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600 East Lombard Street
Baltimore, Md.